NATURE AND THE BIBLE

HAVE ONE AUTHOR;

DEMONSTRATED BY THEIR

COINCIDENCES AND COMMON SENSE,

WITHOUT REFERENCE TO

HISTORY OR THE OPINIONS OF MEN.

"The invisible things of God from the creation of the world are already seen, being understood by the things that are made, even His eternal power and Divinity."—Rom. i. 20.

BY JOHN SHOEBRIDGE WILLIAMS.

VOLUME I.

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POSTULATA.

The Creator and Sustainer of the Universe is an Infinite Being.

He is Infinite in love, wisdom, power and activity.

He is immutably the same yesterday, to-day and forever.

All change is in finite things which alone have room to change.

The Infinite is everywhere present, filling all things.

He is beyond all proportion greater than anything finite.

All immutable principles are the manifestations of the essence of infinity.

Immutability is the very basis of science.

That which is scientifically true, is irrefutably so.

The All-wise Creator has given to us the exact sciences by which to dissipate all doubts, and settle all differences about the material things of our bodies, our treasure on earth; let it not be thought that He has neglected to give to us equally certain methods for fixing our faith in the spiritual concerns of our souls, our treasure in Heaven!

The opinions of men that are based on history which is written to establish certain points of character or of facts, are unreliable and unfit for such demonstrations as the science of the present age requires as bases of religious authority.

In justice to themselves, if readers doubt or deny any position assumed, let them examine carefully the grounds of assumption, with all the references, as well as the grounds upon which their adverse opinion rests.

Let mere antiquity be no reason *for* a position, nor mere novelty a reason *against* it.

All improvements of thought or action must begin in novelty.

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"The invisible things of God from the creation of the world are already seen, being understood by the things that are made, even His eternal power and Divinity."—Rom. i. 20.

CHAPTER I.

PRIMARY PRINCIPLES OF CREATION.

1. Instinct is the exhibition of immutable laws which are the same yesterday, to-day and forever, having for its object the preservation of its subject, and the propagation of the species of that subject. It operates through the sensation of animate beings, as the attraction of gravity upon material substances, having for its object the formation of a globe for the habitation of sensitive organisms. Gravity too, like instinct, is the same yesterday, to-day and forever immutably. The circumstances of material substances may change, and thus *apparently* change the force or direction of gravity, but this is *appearance* only. The attraction of gravity is invariably the same upon all material substances of every possible combination, and wherever situated, agreeably to its own fixed and immutable laws of influence which, agreeably to our best understanding of them, are forcible in *direct* proportion of *quantities*, and in the *inverse* proportion of distances.

2. As gravity has the eternal and unchangeable object of a *habitation* of sensitive beings, so instinct has for its object the maintenance of those sensitive beings through, not merely one, but a

succession of generations. Gravity is in the continual endeavor of maintaining the integrity of this habitable globe of earth, for this purpose it causes all streams to flow toward a lower depression, in the endeavor to fill up every vacancy, and brings back every projectile mounted in air to the surface, and causes showers to descend and rocks to roll down the mountain slope, to fill the valley below. Just with the same sagacious and unerring truth to its objects, does instinct operate, in the placing of every straw in the nest of every bird, in marking the times of incubation and in leading its young to seek, gather and eat its food, etc., etc.

3. Very similar indeed to the attraction of gravity is the instinctive influence of the sexes for each other, and the filial impulses of the young for their parents, impelling their approach. The young of swine, for instance, carried in perfect seclusion to the distance of miles from the parent's bed and set at liberty, have seldom, if ever, failed in finding their way back, although large streams and even rivers lay across the direct course of their return. This is instinct, operating toward the maintenance of the swine's existence, as gravity operates toward the maintenance of our globe of earth by bringing back to its surface every atom, how far soever strayed.

4. The yeanling seeks the teat of its parent without having ever tasted milk. This is by pure instinct, as evidently is the eating of fish and fowl which swallow their food whole without tasting it. As animals rise in the scale of existence either by the experience of more advanced age, or by belonging to more perfect orders, *instinct* gives place to *appetite*, whereby there is a picking and choosing of that which is preferred from its taste or known superiority and suitableness. In the lower animals instinct guides the appetites to more certain good results, than in the higher orders, where the finite wills of subjects more or less reject instinct, and act from caprice or preferences of will. Appetite, if followed out instinctively, or under the control of instinct, always chooses that which is suitable to the prime objects of instinct, but enlarges the sphere of objects, from the mere sustaining of individual existence in perpetuity, to the enlargement of the animal sphere by progression in varieties, and its elevation into higher states of existence. Thus while *instinct*, like *gravity*, looks to one end, one concentrated object, appetite, whether for animal food or knowledge, looks to variety by the adaptation of things suitable to the intended elevation. *Instinct* brings the pig to its mother's bed, and *appetite* causes the shoat to wander from it, into life of greater variety.

5. Concordant also with the influence of *appetite* in the animal kingdom, we find *affinity* in the mineral kingdom. This, like *gravity* among material substances, operates by unchangeable laws. Gravity influences with power in direct proportion to quantities and inversely as the distances, as before said. *Affinity* has power in direct proportion to *qualities* as well as quantities, and inversely as to distances. As qualities are primarily respected by affinity, we find that *lime* attracts *lime* and forms a bed of *limestone; iron* attracts *iron* and forms a bed of *iron* ore, etc., causing the attraction of *gravity* to succumb to affinity which, like *appetite*, brings the suitable together for the sake of useful varieties, to which it looks. By *affinity*, the ligneous particles of sap are brought together and form the *wood* of trees, while the cortical substances, by the same power or influence, unite in forming their *bark*. The same is true of the formation and maintenance of the bones, tendons, etc., of animal bodies. Affinity or chemical attraction is to the appetites of animals, precisely what the attraction of gravity is to animal instincts. Their purposes are also analogous in relation to concentration into unity by gravity and branching into varieties by the affinity of like for like.

6. There is another phase or state exhibited, both among material substances and animal formations, which are each entirely above its predecessors and are, like them, analogous to each other. That state is exhibited among material substances, as the propagative or branching and seed-bearing principles, and among animal formations, as the rational or propagation of thoughts and conclusions. Many vegetable formations continue or increase their existence by *branchings*, without rising to the capability of the higher state of propagating by *seed*. Even so, many, if not most animals, that rise to the experience of appetites, never can perceive the relations of things, perceiving things through or by means of their bodily senses, without ever being able to evolve a single idea, thought, or conclusion from the relation in which things stand to each other.

7. For instance, a dog can know his master and mistress apart by the difference in their looks, the sound of their voices, odor, etc., but he has not, neither can he ever have, the most remote idea of the *relation* of husband and wife that exists between them. Further, he can carry bones, sticks, etc., and want to have the fire kept up to warm himself by, as much as a man can, but the *relation*, of *fuel* to *fire* being entirely above his comprehension, he can not put a stick of wood upon it to keep it up, neither can he be taught to do this for any such purpose. He can be taught to do things by the exer-

cise of his external senses, and thus propagate acts from himself as branchings of his own material identity, but to scan relations which have nothing of material substances in them, and are as much above his capacity as seeds are above vegetables, he can not.

8. Thus we behold the analogy of creation. *Gravity*, *affinity* and *propagative* life, the *powers* that bring forth and sustain material forms, and above these *instinct*, *appetite* and *reason*, *functions* of animal forms. Above, or rather preceding each of these, we find a fundamental as the basis; the unformed and unfurnished chaos or *material* substance, before gravity concentrated it into globes, and also *sensation* by which all perception exists. Sensation moulded to produce the end of sustaining existence, like material substances moulded into globes of earth, is what is called instinct, as treated of above. Creation includes three kinds of material forms, distinct from each other; *globes*, *minerals*, (including the bodies of all vegetables and animals,) and *seeds*. These are under the control of *gravity*, *affinity* and *life* or the propagative principle. Creation also recognizes the universal *sensitive*, the *instinctive*, the choosing or *appetite* and the *rational*, by which creations can be mentally propagated *ad infinitum*, for there is no end to the propagation of thoughts, ideas, and conclusions, from the being which can scan the *relations* of things, and also the *relations* of *relations* entirely above the sphere of material substances.

CHAPTER II.

PRIMARY CREATIVE EFFECTS.

9. It is universally conceded by Christians that the Creator of the Universe is infinite, unchangeable, good, wise, powerful, omnipresent, both as to time and space, and that He is a spirit, dwelling above the earth, or material substance, which is His footstool, and even higher or more majestic than any finite or spiritual forms, which compose Heaven or His throne. Is. lxvi. 1; Matt. v. 34, 35. It is also well known that there is no ratio nor proportion between that which is infinite and that which is finite. Hence there can be no direct communication between the Infinite Creator in His infinity and anything finite, however great in number, size, or quality. The Infinite fills all things with his finite manifestations, and thus He communicates with His finite creatures.

10. He is unehangeable. All ehange belongs to finite things, and henee all laws of order or of science are manifestations of His unchangeable presence. By these He primarily communicates with finite ereatures, which we call His finite manifestations, whieh finiteness is an appearanee only. By the universal law or power of gravity, He manifests himself in every atom of material substanee, and the same at all times and in all places; all the differences in the appearance or effect, being in the differenee of conditions appertaining to the finite substanee upon which gravity aets, and by no means in gravity itself.

11. Above, from No. 1 to No. 8, we spoke of seven primary laws of creation, of which the attraction of gravity is one. All these laws or forces are equally unehangeable, and ever active when the proper eondition of things is presented to their aetion. It is evident, from all we know of creation, that it was made, and is sustained by the Creator, speaking or acting through, or by means of, those eternal laws. *Gravity* formed the globe of earth, affinity divided the land from the water and the waters from the waters. Propagative life brought forth grass, etc. See Genesis, chap. i.

12. Agreeably to the order and position of the above seven laws, or primary principles of creation, the Bible (in what could possibly be no other than a revelation from the throne of God) treats of these seven distinct states of creation called days. The first state reeords the first motion of the spirit of God upon the unformed, void, and dark mass, and the introduction of light, the first of all created forms of which we have any account. That the first unchangeable word, voice, or movement of the spirit of God, Gen. i. 2, looking towards created forms was, and still is, unchangeable gravity, which brought the material substances into the globular form, all nature attests, and the Bible most clearly indicates, when it says, "The earth was without form." We know that the form of the earth is globular, and that this form is the effect of gravity. Ergo: Gravity was that motion of the spirit of God on the face of the water, as the chaos, nebulæ, or average consistence of all materials intermixed, was rightly called, and which brought all into form, even to the production of light and its division from darkness.

13. Of the production of light, its division from the darkness, and the effects of the other six motions or movements of the spirit of God, in the production of all the material and spiritual forms of creation, we shall in future numbers more definitely speak; suffice it for the present to say that the seven states of ereation, revealed in

the first and second chapters of Genesis, were under the immediate control of those seven laws, motions, or seven eternal words of God, viz: gravity, affinity, life, or propagative power, sensation as fundamental to the three following, viz: instinct, appetite, and reason, as the Bible itself shows, and that creation is continued and sustained in the same seven states under the same seven laws or words, is most clearly exhibited in both the Bible and the creation, of which it so lucidly and demonstrably treats. By the exhibition of these laws the Bible will be proved to be the Word of God.

14. Preparatory to the operation of those laws of creation by which forms were produced, there existed two universal essences or substances. "In the beginning God created the heaven and the earth." Gen. i. 1. Here is the introduction to the whole creation, as well as to the Book which, to us, is its abstract, parallel, index, or epitome. Rightly considered, this simple introduction is amply sufficient to stamp the whole, to which it is an introduction, as a Divine production. Those universal fundamentals of creation are evidently spiritual essences, denominated "heaven," in the singular, or the throne of the Most High, and "earth" or the material substances, which is His footstool. Accordingly we find those essences and substances combined together in every form in the universe of material nature. Every word we write, every mark we make with this material ink, has its meaning or significance, which is spiritual, and without the least material substance in it. Every grain of sand, every atom, every form in which material substance can be moulded has its use, which is spiritual, and not material.

15. Accordingly, the use or spiritual property of our globe of earth is superficial, and on all sides habitable, or as it were an abode for all sorts of material forms. Gravity alone would have drawn every particle of matter into one solid globe of earth, with a surface polish superior to that of any mirror! Thus, no forms in which life or sensation could have existed, would have been formed, and creation would have ceased in a lifeless globe! But by the exercise of *affinity*, of like for like in varieties, forms rise above or sink below the true globular boundary, even from the mountain to the gulf, and from the bodies of men and trees to those of the smallest mites. Thus is the earth no longer "void or unfurnished," but abounds in living and sensitive forms, which, by the power of life, or the propagative principle, are sustained in their integrity through endless generations and in countless numbers!

16. A good reason why neither the globular shape of the

earth, nor the functional fundamental *sensation*, seem to have no place in the account, may be assumed in the undeveloped condition of those men for whose especial use the account of creation was first written. The Jews, among whom the account of creation was first promulgated, had neither any idea of the globular shape of the earth, nor any means of discovering it. We can not conceive how their temporal or eternal welfare could have been promoted by that knowledge or those facilities of discovery. For the same reason, no mention of animalculæ, under the power of *sensation*, is made. At that day no idea of their existence was had, neither was there any means of discovering them. So, in the fourth state of creation, to which they and their controlling influence, *sensation*, belongs, they are passed over in silence, as was the real shape of the earth. But *fish* and *fowl*, primarily under the control of *instinct*, *animals* under *appetite*, and *man* under *reason*, are all especially mentioned as parts of the development.

17. Had all sciences and all inventions been revealed in the Bible, man would never have had the power of mental progress or development. So far from that, his indolence or want of stimulus, would have destroyed him if his vices had not. There is enough revealed to give us a clue, and incite us to inquiry, by which we experience mental or spiritual growth, and what is more, the Bible will soon be seen to be the fundamental basis or seed to all correct science and all true rationality, which must spring from the exhibition of the true laws of creation, as naturally as a tree from its own seed, without which it would never have been called into existence! The world is one conspicuous proof of this, and always has been, and the future will render it still more undeniably apparent. Every nation, yes, every man in every nation, now and ever has been elevated in science and reason in proportion as his knowledge was derived from the laws and effects of creative wisdom, nowhere else so plainly revealed as in the Bible. That this is so may be concluded from the great effect the Bible has had upon those under its influence manifested by the unbounded charity of its votaries, under the influence of which hundreds of thousands of copies of itself are gratuitously distributed every year! What other book but the Bible ever produced the gratuitous distribution of itself, to say nothing of the thousands of bible charities besides? Has the Koran ever promoted such charities among its votaries? Has the Vedas? Has the much lauded writings of Confucius! Let the condition and acts of their respective votaries answer these questions.

CHAPTER III.

ALL THINGS DEVELOPED THROUGH SEVEN STATES.

18. "And God said let there be light, and there was light. And God saw the light that it was good, and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." Gen. i. 3, 4, 5. Here are subjects amply sufficient to occupy a whole volume, if not many volumes. In this mere outline sketch, we can devote but a few lines for the consideration of our readers, drawing upon their indulgence for lack of perspicuity. It was said above in No. 11, that the Infinite communicates with the finites by immutable laws or principles, and here we have a proof of it, for it is said that, "God divided the light from the darkness," as if He had performed a finitely appreciable act by capricious will, when we know He did and still does "divide the light from the darkness" by the immutable laws of matter, force and motion, causing the earth to revolve on its axis, so as to turn us towards the sun and away from it. If He ever did or still does, what might appear to be finite acts by the operation of fixed laws—to be "unchangeable," Mal. iii, 9.—he performs *all* His acts in the same way.

19. "And God said Let there be light, and there was light," This apparently finite speech was also a notice of His unchangeable operation by fixed laws, which caused light to become visible or distinguishable from darkness. It can be demonstrated by known causes and effects, that the visibility of light, or the activity of caloric in the sun, is the legitimate, natural effect of its immense gravity, pressing its atmosphere with a force of over one thousand pounds to the inch. Long before that amount of sudden pressure, if given to our atmosphere, it would be hot enough to burn up and vitrify most material substances. We could prove this, had we space. So we see that the word of God was *gravity* acting on material substances, and the visibility of light a natural effect of it.

20. The two kinds of days mentioned above are as different one from the other, as they well can be. One is contrasted with night, and agreeably to verses 14, 16 and 18, ruled by the sun, and is evidently our natural day of twelve to twenty-four hours of time. The other mention of *day*, as composed of *evening* and *morning* is evidently intended to mark the degrees of progress in the process of creation. It has evidently no allusion to time, but entirely

to state or degree of progress. There are seven of these, answering to the developments of creation under the seven "Primary principles of Creation," each, except the seventh, passing through a more imperfect state of development, called in figurative language *evening*, and into a more perfect state called *morning*. The first state of development, the globular under the principle of *gravity* produced the visibility of light, and its separation from darkness. The second state or day, under the influence of *affinity*, divided the atmosphere and waters, and the waters from the land, etc., No. 5. The third state produced vegetable seed, the fourth animalculæ moved by sensation. The fifth, fish and fowl controlled by instinct. The sixth, animals with appetite; and the seventh, man, became rational in the finishing of creation by breathing into him the "breath of lives." See No. 13.

21. Not only in this case is the word *day* used to denote *state* without reference to time, but in most, or much of its use, both among men and in the Bible, it has no reference to time, but to state or condition, as when it is said, "In the day that the Lord God made the earth and the heavens." Gen. ii, 4. If this be true of mere time, then the creation was performed in twenty-four hours, and not in one week. Again, "In the day thou eatest thereof, thou shalt surely die." Gen. ii, 17. If day means time in this preeept, then the Lord's faith was forfeited, and the tempter's words were true, as proved by Gen. iii, 5 and 22, which is impossible. But if a state of disobedience to known laws is meant, then the Lord told the truth and the tempter lied, for in that state not only Adam, but every man since, has died spiritually. "Who has despised the day of small things." Zech. iv, 10. Day evidently means *state* here, as well as when we use the same expression, or *day* of grace, etc.

22. There is that in Gen. i, which has been counted a blemish to the Bible, while it is one of its greatest beauties and strongest proof of its divine origin, viz: that the creation of light and its division into days and nights, took place four days before the sun was created! The facts are, the sun was developed under the same laws, and same states of progress as the earth, planets and satellites. In the sun's first state, its mass, and also its atmosphere, as well as our own atmosphere, were so imperfect that light became barely visible, but sufficiently so, to distinguish the alternations of light and darkness called day and night. Thus was the natural day, like every natural and artificial production, developed, or caused to grow through different states of progress before they were in sueh perfec-

tion as to haye an established character and a name. In the first state, day was a mere brilliancy; in the second, the position of the sun was marked by a luminousness; in the third by a very bright halo; when in the fourth, it shone out with a well defined disk and was called sun by its proper name. Thus the natural day grew as other things by progression from less to more or greater states of perfection.

23. So of every created thing. A tree is first a sprout, next a scion, then a sapling, and in the fourth general state of development, is called a tree, and not before. A man is first an infant, then a child, afterwards a youth, and in the fourth state is called a man. A sheep is first a yeanling, then a suckling, afterwards a lamb, and in the fourth state a sheep. Men in their intelligence, like God in whose image they were made, develop things by progression similar to the above. If a house or ship is to be built, the wood is first saw-logs, about as much like a house or ship as a sprout is like a tree. Next it is lumber, that is more like a house or ship. Thirdly, the parts of the structure are shaped properly, and lineaments of the house or ship may be seen. Next, those parts are put together, and the structure then is called house or ship in its fourth state. Every kind of structure passes through like states more or less conspicuously, as did the earth.

24. Neither the earth, nor any other production, comes to its perfection before it reaches the seventh state of progressive development. The rationality of man by which he could know and appreciate his relation to God, to his fellow-men, to creation, and all its parts and properties, was the greatest end for which the habitable globe with its appurtenances were made. No animal but man can do this. No. 7. The globular state of the earth is the first, and is as the sprout of a tree, or saw-logs for a house. The mineral or second state of varieties, is as the scion or the lumber. The vegetable or propagative state of the earth, is like the sapling and the shaped lumber presenting lineaments of the tree or house, for in this prolific state, vegetables grow as of themselves. In the fourth, the sensitive, the earth is properly called earth, for by means of sensation, which rules here, happiness, the grand object of all creation inceptively enters. In the fifth state, instinct carries the earth toward completion of its destiny, like a house finished off, a ship rigged, or a tree in blossom. In the sixth state the animal appetites carry the earth to the seminal state of the tree, the furnished state of the house or rigged state of the ship, while the blessed

seventh, places the earth in the Sabbath of its development, the tree with its seed, the house with its inhabitants, and the ship with its men!

25. The seventh state is as far as divine order can develop any thing of earth, and the Creator desists, for, after that the machine must be put in motion to aid its maker in doing his work. The threshing machine must thresh grain, shoes must protect feet, the house must shelter men, the ship must bear burthens, the sun must vivify, the tree yield its seed and timber, the pen must write, for each have passed through seven states of development, as had the earth when man, its inhabitant, had become rational, by which it was enabled, (by means of man,) intelligently to love, honor, obey, and glorify its Creator. Man is to creation precisely what the teeth, by which the threshing is actually done, is to the whole machine and all its fixtures. Thus through man creation glorifies God! The seven states of development are, as it were, waves from the throne of God, rippling to the ends of creation, seen in winds, in waves of water, in prismatic colors, in notes of music, and most especially in the religion of the Bible, as we shall most certainly show in our next number.

CHAPTER IV.

THE SCIENCE OF RELIGION.

26. It was said above, No. 25, that after passing through seven states of development, each subject is then prepared to go to work in aid of its creator or maker in doing *his* work. A threshing machine, for instance, after entering its seventh state, is prepared to thresh grain, the house to shelter its inhabitants, the ship to carry burthens, shoes to protect feet, and pens to write sentiments, when each of their makers "rests or desists" from his labors, as "God did from His," when the earth was brought into its seventh state, by the breathing into the nostrils of man the very *breath* or *spirit* of *lives*, enabling him to understand the *relations* of things, as well as the things themselves, No. 8. By the knowledge of relations it is, that man can *invent*, *plan*, *arrange* in suitable order, as from himself, which no animal can do, because it can never rise higher than obedience to its instincts, appetites and perceptions of bodily senses.

27. By the rational faculty or knowledge of relations man can

know that there is a God, and that He is his Creator, or that God and men stand in the relation of Creator and creatures, which no machine or animal can know anything about, No. 7. By man's rationality or capacity of knowing not only *things*, but their *relations* to each other, he can progress in knowledge and usefulness endlessly. He can know his relations to his fellow-men, to creation and to his God, and thus live in the very "*spirit*" or purposes "of life" forever, and by this means invent, form conclusions (No. 6), and increase his own powers and means of usefulness. It is thus through man, made rational, that creation can aid its Creator in doing His work, as the threshing machine can aid *its* maker in doing his threshing. As the *teeth* of the threshing machine, by which the threshing is done, is to the whole machine and its fixtures, so *man*, by which creation can do the work of its Creator, is to the whole creation in its seven or completed states of development, as said above.

28. With the ability to know his relations to his Creator, comes the capability of man to know, understand and to perform his obligations to God, and his duties to himself, to his fellow-men, and to creation. The Creator has the right to require of His creature man, the performance of certain duties, as the machinist has reason to expect that the machines he makes will perform the intended uses. In order that man might feel to be a man, he must be endowed with the power of choosing (appetites, desires, etc.,) among he infinitude of things, their states and relations, which he shall prefer to be elevated into. What the infinite Creator does, is infinitely done, or done by principles and rules immutable (No. 10), therefore, in giving man the power of choice, all things must lie open before man's finite capacities, so that he may choose this or that, limited only by the limits of his own finite capacities, circumscribed by the circumstances by which he is surrounded. He may obey or disobey the laws of his creation, as far as they may enable or allow him. "The fruit of the tree of knowledge of good and evil" may be forbidden to him, but the power to disobey or to eat of it, is not taken from him. What God does in one case, is done in all similar cases, because He acts by immutable laws.

29. From the outside, the material aspects of creation, it would be as impossible for man to know the ends, or designs, or order of creation, as it would be for him to find out laws of vegetation by looking at branches and leaves. The order of creation must be revealed from within, and then man, by his faculty of reason, can see how the facts of creation arise from and agree with primary

fundamental laws, by which they were developed. The order and fundamentals of creation are so far revealed in the Bible, that man can go on and progress and ean better and better understand those laws, as scientific men succeed in tracing the analogies of ereation up into agreement with what the Bible teaehes. Look at the elevation of any man, and any nation of men, and you will see what is true of no other book in existence, that in *every* solitary case, the elevation and well-being of eaeh is in exact agreement with his or their devotional respect to the principles revealed in the Bible, whether it be known or acknowledged by them as a book or not.

30. There is no such thing as isolated, separate life or perception among finite existences. All is eonnected together below the Infinite. No man nor animal ean know that he or it exists, but by a knowledge that something else exists. There must in *every* case, be the perceiver and the thing perceived, or no perception can exist. There must be the feeler and the thing felt, the seer and that which is seen, etc., or there can be no perception of life. It is plain then, that in harmony, and harmony alone, can happiness or the good enjoyments of life, be appreciated or experienced; that no harmony can exist among men, further then they can agree upon the principles of union that bind them. This agreement can never take place or be maintained without an agreed standard of arbitrament, or an intelligent agent of decision, to whom all will agree to refer the final decision of every matter of doubt or disagreement. The Creator in the Bible has established *Himself* as that center of harmony, around which all can eluster. "I have sworn by myself, the Word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, and every tongue shall swear" (or) "confess" my superiority." Is. xlv, 23. Rom. xiv, 11. Phil. ii, 10. No book which does not establish a *universal* center of harmony can give us a religion in scentific harmony with ereation which has manifest centers in every department.

31. As the Creator has a right to expect man intelligently to aid Him in developing and sustaining creation, and in elevating it, He has the right, and the only right to be that Center, and to give forth laws and preeepts for the observanee of man by which his religious feelings and exercises must be guided in obtaining that rest or peace reserved for His servants. He has done this, and done it well in the Bible. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might." Deut. vi, 5.; xi, 13. 22.; xix, 9.; xxx, 6.; Matt. xxii, 37. "Whieh is

the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Lev. xix. 18; Matt. xxii. 37–40. These are the laws by which our *appetites, desires, affections, intentions* and actions must be governed. See Matt. vii. 21; xxv. 35. 36; Luke vi. 46.

32. Thus has the Bible, or the Lord through the Bible, established a center for the religion of the Bible, as in all nature every part and portion, has its most important part or principle, to which all the minor parts or principles have reference and by which the harmony of the whole is established and brought into use. Every *circle* has its center or it could not exist as a circle. Every *line* its middle; every *plat* its central part; every *solid* its center of gravity; also every *globe* and grain of sand; likewise all *animals* have heads, and all animals collectively have man to which all have reference in nature and in image. So all things spiritual, intellectual, mental, and material, have centers. Further, all nature has the Creator as Center, while Jesus Christ as born of Mary is introduced to us as a central man, Immanuel, (God with us,) to whom all must look, and around whom all must cluster, with the bended knees of confession and reverence, No. 30. The Jewish religion was wholly manifested in one typical sacrifice in heart, of all that faithful Abraham held most dear, and centered in Jesus Christ, who was "greater than Abraham," and who fulfilled the whole law, and thus became the head of a religion greater than that of Abraham.

33. The Creator, as he had a perfect right to do, established His own laws of religious devotion; and in perfect scientific accordance with the facts and principles of creation and of harmony, He established Himself as the Center from whom all commands emanate, and towards whom all obedience has reference. The first word of the law is, "Thou shalt have no other gods but me." Ex. xx. 3; Deut. v. 7. Here is the Center of all religious devotion, the Center of all harmony and happiness, established by forbidding His servants to establish any other. This is in perfect accordance with the first principle, by which the earth was made, viz: the all concentrating gravity, No. 1, which holds all the earth in harmony, and which law of religion, if obeyed, would in like manner hold all men in harmony and peaceful happiness. "No man can come unto me, except the Father which sent me draw him." John vi. 44. With the help of God, we expect to be able to show that every principle of the religion of the Bible is in like agreement with those of creative development as exhibited in No. 8, above.

CHAPTER V.

THE SCIENCE OF THE DECALOGUE.

34. THE Decalogue, or *ten words*, Deut. v., often translated ten commandments or precepts, are neither divided nor enumerated in the Bible, and as sects differ in respect to their division, we shall adopt that which best agrees with science and sound reason, and not the division of caprice. For instance, the *first* precept commands us not to have any god but the Lord only. That which is of precisely the same import, forbidding us to make or worship any sort of idol, is often called *second*, making a repetition of the same principle. This in reality is a necessary part of the *first* sentence or precept, applying to *actions*, precisely as that does to *thoughts* and *affections*. Every precept of the Decalogue involves duality, from which proceeds a third, which is the case with every created thing which primarily has *substance* and *form* from which proceeds its *use*, and all knowledge is from the contrasts of two things. There is no living perception but what proceeds from two agencies as seen in No. 30. The Decalogue as a whole is tripartite. The first three precepts respect our duty to God; the fourth under the figure of parents, involves our duty to both God and our neighbor, our king and country, and to our earthly parents. The last six precepts respect our duties to our neighbors, proceeding as a consequence of the two first parts.

35. The *second* precept respects defection of *duty* and *guilt* thereby. The *third* enjoins labor and rest; the *fourth* our duties to the Lord and His church, our rulers and fellow citizens, and to our father and mother. The *fifth* forbids bodily murder, and the *eighth*, moral murder of our neighbor by bearing false witness against him, by which we murder men unjustly as to property, reputation, and life. The *sixth* forbids bodily adultery, and the *ninth* forbids spiritual or mental adultery, by "looking on another man's wife to lust after or covet her." Matt. v. 28. The *seventh* precept forbids the stealing of property, and the *tenth* forbids mental or spiritual theft, by coveting another's property. Thus truly there are seven and only seven precepts of the Decalogue.

36. As appertaining to the Jews there were ten precepts, but as respects Christians seven only, because the Jews were an external people, and their religious views external, so that they could not connect the external with the internal, as the Lord Jesus teaches

Christians to do, in the text just referred to in No. 35, and which proves our ideas of the Decalogue to be correct, that there are seven, and only seven Christian precepts, the eighth, ninth and tenth, being no other than the internal, moral, or spiritual sides of the fifth, sixth and seventh. Thus it may be seen at once, that the religion of the Bible, as revealed in the Decalogue, has respect to the seven states of creation generally as a whole, and that the precepts, severally or individually, have reference to those states of creation, (as has been shown in respect to the first command in No. 33,) we will briefly and very imperfectly state. The Decalogue is the summary of Bible religion.

37. The names of God, of men, of animals, and indeed the name of every thing, represents to him who hears or thinks of it, all the characters of the person or thing named, that are known or remembered. Thus, when we hear or think of Washington, the word Washington claims none of our attention, but the person himself, or the characters of both hero and statesman, the father of his country. It is thus with every name, and hence it is evident that the name of God, which the second precept, under pain of incurring guilt, forbids to be "taken in vain" or uselessly, is not merely the profane use of the holy names of God, but the not putting to good use the godlike characters or qualities the Lord in His mercy has given us to possess, viz: His virtues and graces of love, wisdom, power, life, knowledge, etc. That these characters are what is meant by the name of God, is evident from Ex. xxiii. 21, where the angel was declared to have the Lord's *name in him.* Also in xxxiii. 19; xxxiv. 5, 6, 7, wherein the Lord declares His own name by his characters. The same is plain from scores of other texts, besides John xvii. 6, 26. All we know is taken or derived from the Lord's wisdom, and that it is the "vain" or useless taking or possessing of knowledge, that incurs the penalty of guilt for breaches of the second precept, is plain from Luke xxiii. 34; 1 Tim. i. 13; Rom. iv. 15; John xv. 22. Ignorance unavoidable saves from guilt, but does not elevate the ignorant.

38. It is the effect of the second law or power of creation, *affinity*, from which we have all varieties of forms, No. 5, and it is by the contemplation of varieties, and marking of their differences, that all wisdom or knowledge comes, as before said, No. 34. Hence we can plainly see that the second precept of the Decalogue, which forbids the vain possession of knowledge, and ability, is founded upon the second law of creation from which we have all varieties.

It is also plain that as affinity produces material forms and has respect to appetite, desire, intention, etc., among animal functions, or to the choosing principle; so from the same power to choose, or the exercise of appetite among varieties, comes the threatened guilt of the second precept, as well as the guilt of a bad use of the head of all appetites, the disobedience of the sixth and ninth precepts. It is hence plain that the second precept has the same respect to the sixth, as the second power or law of creation has to the sixth law, or the appetites of animals, as represented in Nos. 5 and 8.

39. The third law of creation, *life or propagation*, being the union of love or concentration, or gravity with affinity and its varieties of forms, with superior power, produces still further varieties by both branching and seeding. This, the proper characteristic of vegetables and of increase, among both vegetables and animals, is the foundation of all increase of property. The third precept of the Decalogue strictly enjoins labor in six days, because creative development proceeded through six states to its rest in the seventh, No. 25. Ex. xx. 11. The expression that the Lord labored six and rested on the seventh, is in merciful accommodation to the states of the children of Israel, for whose observance it was first written. The propagative power of increase by both branchings and seeding, have reference to the third and last animal function, reason, Nos. 6 and 7. By *reason* alone, man has any knowledge of property, or how to make and acquire it, so the seventh and tenth precepts, (being in reality the seventh, No. 36,) forbids the desecration of property. The third precept enjoins the labor of our hands in respect to external earthly property, and the resting or desisting from this in the higher states of life, that our *treasure in heaven* may not be forgotten. Matt. vi. 20.

40. There is in creation the fundamental sensitive, from, or by which, all the animal functions exist, No. 8. Without sensation, neither instinct, appetite, nor reason could exist, so without fathers and mothers, there could be no children, no knowledge of God, no neighbors, no fellow citizens, wives or property. So it is plain that as stands sensation, the fourth power or law of creation, precisely stands the fourth command, "Honor thy father and mother." Sensation is fundamental or the basis of all that follows in creation, so is the fourth command to all that follows in the Decalogue. As, to the fourth state of creation, is attached the bright shining, the heat and light of the sun and moon, without which there could be no sensation, no functions, no property, life, nor possessions, so to

the fourth precept is added the only promise or blessing for obedience, No. 27. As from our father and mother spiritual, moral and physical, come all blessings of life, in all its states, so the honor of these includes the performance of every duty in the true childlike obedience which alone insures endless life. Matt. xviii. 3.

41. Any one who has eyes to see, or ears to hear, or mind to think, may know of a certainty, that no such book as the Bible ever did exist before it, or can be compiled after it. That an account of creation in its states of development, before men existed to witness and record the progress, could not be derived from any other source but by means of *inspiration*, any one who thinks may see. If it shall be proved that the account of creation contained in the Bible, as is given in an introduction to it, is scientifically and demonstrably true, and that the religion of the Bible too is based upon the very same scientific and demonstrably true principles, our confidence in the Book and its Author too, will be beneficially increased, our knowledge of nature will be elevated to devotion, and our science will yield the incense of praise. Not only this, but what is scientifically true, must be systematically true, and thus it will be in our power to correct errors of writers, of copyists, of translators, of language, and of our poor finite conceptions of God, and of His unchangeable order.

CHAPTER VI.

THE AGREEMENT OF CHRIST'S RELIGION.

42. In teaching us the principles of that childlike religion, which alone is a passport into the kingdom of heaven, see No. 40, the Lord enjoins us to maintain seven states of prayer, Matt. vi. 9–13, and also pronounces seven blessings, conditioned upon the possession of seven states of heartfelt religion, Matt. v. 3–9. Considering the heaven-born source from which these monitions of necessary prayer came, and by whom those blessings were pronounced, the admiring disciple will not be surprised, but unmistakeably pleased, that the laws of creative development, the precepts of the decalogue, and these prayers and blessings make one united and scientific whole, "a garment without seam, woven throughout, to touch the hem of which has been known to cure the worst malady flesh is heir to."

43. The first state of prayer, entered in devotional sincerity,

and manifested by "Our Father who art in Heaven," is that true and unmistakeable concentration around the Lord, as our only God, indicated by the first precept of the Decalogue, and represented in spiritual power by the attraction of *gravity*, and exhibited among material substances by their being collected and maintained in globular form! No. 33. It is the very reverse of the idolatrous worship of things made by ourselves, or the worship of ourselves, the lowest of all *idol* worship, in that state of self-sufficiency, above acknowledging God above us, and in that state of earthly *riches* of spirit, incapable of acknowledging, except hypocritically, with our lips, that we are wholly dependent upon God's free grace and mercy for all we are, and forever *will* be, for all we *shall* be. The state represented by *gravity*, and its effects in creation, by obedience to the first precept in the decalogue in the Old Testament, and by the true acknowledgment of "Our Father in Heaven," in the New, is that state of earthly "*poverty* of spirit, and that childlike innocence, on the possession of which, the first of the seven blessings is pronounced, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

44. When the Lord is sincerely and devoutly acknowledged to be "Our Father in Heaven," that we receive all which is good from Him, all love, all wisdom, all power, and all identity, it then becomes our earnest desire to apply all the blessings we receive to the good uses of His kingdom, so that we may "take" or receive none of His good things by which He is known to us "in vain;" we then truly pray that "His name may be hallowed" in us and all mankind, so that it may never "be taken in vain." The coincidence between the second state of prayer, which Jesus recommended, and obedience to the second precept of the decalogue, see No. 38, is too plain to need further elucidation. Blessed with these desires, relying in humble dependence upon him who "feeds the fowls of the air and clothes the lilies," we have no anxiety about the things of to-morrow, but in "*meekness*," perfect contentment in our lot, follow Him "who had not where to lay his head"—their meat shall not fail; "they shall inherit the earth." "The earth is the Lord's and the fulness thereof, the world and they that dwell therein, Ps. xxiv. 1.

45. The third state of prayer is represented by two expressions: "Thy kingdom come," and another, as a consequence of the first, "Thy will be done on earth as it is in Heaven." His kingdom can not come without producing the doing of His will; neither can we be truly active and religious in labor through six states, or days of

development, without doing His will, and enjoying the sabbatical rest. This follows the six states of religious labor, as necessarily as doing the Lord's will on earth is the consequence of the coming of His kingdom in and about us. Those who enter truly that state of prayer, will "mourn" or regret two things: *first*, their lack of light or their state of religious darkness, and *secondly*, their lukewarmness or lack of love for the Lord and their neighbor. They will be sure to mourn sincerely those two things, when they will be blessed with that heavenly, sabbatical rest and comfort promised by the Lord. It is true obedience to the third commandment, the true religious phase, analogous to the vegetable development of creation by both *branches* and *seeds*, No. 6. This order of the blessings found in the *Vatican* copy of the Bible, is the only true order.

46. Those who truly, sincerely and rightly honor their father and their mother," in obedience to the fourth precept of the decalogue, will, as a matter of course, "ask" their Heavenly Father for their "daily bread," and "receive" it! It is the privilege and practice of all children to ask bread of parents, and having asked for it of our "Father in Heaven," will receive that "meat, indeed, and drink, indeed;" will long or "hunger and thirst after righteousness." They will, agreeably to the Savior's words, inevitably "be filled," and then, religiously, they will be in the *fourth* state of creation, wherein the sun shines brightly, and the moon adorns the night, with *sensitive* life, from which will be developed still higher states of heavenly life and happiness! These things are consistent, concordant and *scientifically* as well as *religiously*, true! Neither man, spirit nor angel can alter them!

47. Those who truly (agreeably to the order and instincts of our nature, which has for its object the preservation of life, in No. 2,) yield a religious obedience to the fifth and eighth precepts of the decalogue, both as respects *killing* the body and by *falsification* to destroy their neighbors, No. 35, will ask to be "forgiven their trespasses as they have forgiven those who trespass against them;" and having religiously and sincerely left or risen above the *destroying* principle, all enemies are forgiven. They are then truly "merciful." and not before, when mercy, the *fifth* blessing, is freely bestowed upon them, and their sins are forgiven. They are then in the fifth state of creation, and led by the spirit of God, as *instinct* leads animals. No. 4.

48. Those who, for Christ's sake, regulate their *intentions*, *desires* and *appetites*, the lusts of animals, the source of most

impurities and spiritual blindness, and the head and greatest source of *temptations*, agreeably to the sixth and ninth precepts of the decalogue, can sincerely pray, in the true hope of relief, from the bondage of fleshy corruption and blindness, that they be not "lead into temptation." They will become purified in heart, in mind, in intentions, in desires, and in appetites! Their vision of spiritual good and wisdom will be cleared up, and agreeably to the sixth blessing of the Savior, they will be able to "see God" in all the blessings of his good and over-ruling providence.

49. Seventh and last. Those who make a proper use of the rational faculty, the seventh and last creative power, by which men are endowed with capacity for acquiring treasure, both *spiritual* and *material*, on earth and in heaven, Nos. 6, 7, 35; if they, in obedience to the seventh and tenth precepts of the decalogue, neither steal nor covet the money or property of others, "the love of which is the root of all evil, 1 Tim. vi. 10, and about which there is more *war*, *strife*, and *contention* than about any or all things else, then they can truly pray the *seventh* and last petition of the Lord's prayer, "deliver us from evil." They are then "peacemakers," in a national, general, particular, individual, and in a singular sense! They are then fully entitled to the Lord's seventh blessing, of being "called the children of God," which, indeed, they are, by aiding their Heavenly Father in maintaining the integrity and advancing the progress of creation, as every true child of God, or of men, and every good machine, from the seventh state onward, aids its Creator, father or maker, in doing his business, No. 25.

50. Thus the whole Bible, though developed through many ages and divers writers, may be seen to be one *whole*, fitly joined and united together, and as naturally developed, as any man, animal, or vegetable! It is impossible for man to gainsay or refute these positions! They are as impregnable as the demonstrations of Euclid, which no one attempts to refute, or begins to doubt! The whole Bible is one sacred development, from the four points above, (by mere outline sketches,) shown or alluded to, viz: the *laws* of creation, the *precepts* of the decalogue, the *petitions* of true prayer, and the *blessings* of obedience! As we before said, they are waves from the throne of God, which ripple to the outmost bounds of creation, both spiritual and material, heavenly and earthly, seen in the largest and smallest of all created things, and perceived in all their affections, sciences and actions. Such are the glories witnessed by the "sons of God." Rev. xxi. 7; Heb. ii. 10.

CHAPTER VII.

RECAPITULATION OF PRINCIPLES.

51. THERE is no man so *simple* but can *teach* something useful to every one around him. Neither is there any man so *wise* but could *learn* something beneficial from every one he meets. The reason is, the experience, and, of course, the qualifications of no two are alike. And he is the wise, wiser, or wisest man who avails himself of the widest range of various experiences, to make up, garnish, or finish his store of useful wisdom, for wisdom's sake. He may be compared to the honey-bee that stoops to the most unpretending flowers, as well as the most lofty, and gathers much. Others, like the bumble-bee, stop only with such as seem best to suit their appetites, and gather little. Others, again, like the drone, gather little or none, and whose fate and just doom is to be turned out of the hive, when they find, too late, that their self-sufficiency avails them but little. In order that the most *simple* inquirer, as well as the best qualified, may the better understand what we consider to be important and primary positions and principles, we recapitulate them.

52. Position first. The first law is *gravity*, the concentrating principle, which, in No. 12, we proved to be the first word or motion of the "spirit of God on the face of the waters," Gen. i. 2. This was the commencement of creative formation, and by the concentrating power of gravity upon the nebulous, cloudy, or watery mass, formed the globes of the universe, or of our solar system, superficially useful in furnishing light, heat and habitation to created forms. The same attraction of gravity keeps them in their circular orbits and maintains the strictest harmony among those heavenly bodies, and the particles or masses of matter composing each. In perfect agreement with this first power and position of creation is the first command, "Thou shalt love the Lord and have no other gods." Deut. vi. 5; Matt. xxii. 37. And in still further agreement with the first state of prayer, expressed by "Our Father who art in heaven," Matt. vi. 9. And still further, with the first blessing, "Blessed are the poor in spirit, for the kingdom of heaven is theirs," Matt. v. 3, as proved in No. 43.

53. Position second. The second law is *affinity* of like for like, by which law or power of creation, "Waters were divided from the waters," and the "land from the waters," Gen. i. 6–9, and which is

the law by which every form, except the globular or circular, is developed and maintained, is also the fundamental of varieties and wisdom. No wisdom can exist without varieties, and hence this second law, sometimes called *cohesive* attraction, is the very basis of wisdom, No. 38. The first concentrating principle, which draws and holds its subjects in harmony, has respect to *love*, which causes unity. The second, which separates unlike from unlike, creates variety, on which wisdom is every whit founded, respects *wisdom.* Love can be *felt*, but not *thought.* Wisdom can be *thought*, or mentally *seen* but not *felt.* Our will or desire to do any thing is but one, and in unity with itself, like a globe, while our knowledge how to do it is in variety, and not necessarily in unity, one part with the others. As wisdom can be seen or thought, *names* always have reference to wisdom. The wisdom of God is the conspicuousness of His identity, and His name signifies it, as referred to both in the second command, Ex. xx. 7; Deut. 5. 11; and also in the Lord's prayer, "Hallowed be thy name," Matt. vi. 9; which, to hold sacred, can only be truly done in a state of childlike "meekness," Matt. v. 5; in which state alone we can possess the *wisdom* that is so conspicuously manifested in all "the earth." This second position shows the divine wisdom in all things, and that the Old and New Testaments are from one source, being scientifically united into one whole.

54. The third position in creative power is that life or propagative power, producing the vegetables and their seeds, Gen. i. 11, 12. That this power of creation, which propagates by both *branchings* and by *seeds*, is analogous to the third command, which enjoins both labor and rest, is shown in No. 39. Vegetables are in their labor in budding and branching, and evidently in their *rest* or Sabbath in their *seed.* No one can, we think, miss seeing the perfect agreement between the vegetable states and those of labor and rest, commanded in the third precept, Ex. xx. 9, 10; Deut. v. 13, 14. It is easily seen how these concur with the double portion of the Lord's prayer, "Thy kingdom come, Thy will be done," Matt. vi. 10; and also with that state of double regret, No. 45; Matt. v. 4; which alone is blessed with the "comfort" and rest that heaven can give.

55. Position fourth, in creation, is that law of duality, by which sensation is produced in one thing by the perception of the existence of something else, No. 30. Here the sun and moon were set in their orders, Gen. i. 14–18; and here the *stationary* vegetables give the government to the *unmentioned*, *undiscovered*, *locomotive* animal-

culæ, Nos. 16, 17, which swarm by myriads in every department of nature. They are governed by *sensation*, which is fundamental, or the basis of all *instinct*, *appetite*, *reason* or all the *perceptions* of life, as the little myriads are to all animal or living forms having life, No. 14. In the same manner is *parentage* the basis of the whole community of men, who are, in the fourth commandment, directed to "Honor father and mother," as the basis of all the rewards of obedience, Ex. xx. 12; Deut. v. 16, as seen in No. 40. It is those who truly honor their parents in all the degrees of parentage, that can truly ask their heavenly Father for their "daily bread" and water, Matt. vi. 11; and who can truly "hunger and thirst after righteousness," so as to be blessed with the necessary "fullness of it," which is promised in Matt. v. 6. Here, too, is coincidence throughout.

56. Position fifth. The fifth law of creative development mentioned in Gen. i. 20–22, brought forth the *fish* and *fowl*, which are under the guidance of *instinct*. They have no papillæ on their tongues; they swallow their food whole and untasted, and they, moreover, are oviparous, or propagate by *spherical* eggs. Not only in this, but in the general curvalinear forms of their bodies, do they exhibit the alliance of *instinct* to *gravity*, as expressed in Nos. 1 and 2. And, also, it is very evident that the fifth and eighth precepts of the decalogue are but one, as proved in No. 35; and further, it is evident that this command against physical and religious murder adds strength to the power of instinct, and acts with it, in the preservation of the subject, No. 2, by promoting that state of "forgiveness" by which we are enabled to say, "Father, forgive us as we forgive others," Matt. vi. 12, which is the true state of "mercifulness," that alone can be blessed, agreeably to Matt. v. 7, "Blessed are the *merciful* for *they* shall obtain *mercy*." No others need to expect it, because every one must pass through this state in their elevation to the heavenly mansions of peace which "belong to the children of God." His laws of order are as incorrigibly just as any of the laws of nature, and are as certain to produce their legitimate effects. An *unmerciful* man can never enter heaven, while in that state.

57. Position sixth. *Appetite*, the sixth law of creative development, Gen. i. 24, 25, is that which governs animals. It is the choosing principle, which has its basis in variety, produced by *affinity*, No. 5. That man, as far as he is an animal, a mere image of God, belongs to the *sixth* state of development, under the law of

appetite, and that the "likeness" of God was reserved to the "finishing" of creation, in the seventh state, is very evident in Gen. i. 26, 27. The sixth and ninth precepts of the Decalogue strike at the chief desecration of all our natural appetites, and the greatest source of "temptations," not to be led into which we are instructed to pray, Matt. vi. 13. The excessive indulgence of *appetite*, *will*, *desires* and *intentions*, are the great avenues to *impurities* of heart and *blindness* of perception. Hence it is that those who hold them in proper check become "pure in heart," and are blessed with the "sight of God." Matt. v. 8.

58. Position seventh is founded on the "finishing" of creation, or of bringing it to its seventh state of development, by breathing into the *nostrils*, or more properly, *perceptions*, of the animal man, "the breath of life," whereby he was made "after the likeness of God," as he was before "made in the image of God," Gen. ii. 27. Here the Creator *rested*, or more properly, *desisted*, from His work, No. 26. When man was made rationally capable of aiding in the development, he was thus made capable of *inventing*, and of accumulating property, both in earth and in heaven, Matt. vi. 19, 20. "The love of earthly possessions is the root of all evil," and occasions wars, strifes, and all sorts of contentions. We are admonished to pray for deliverance from these, being the head of evils, and of all lesser evils, so as to become "peacemakers and be the children of God," Matt. vi. 13;–v. 9. Because the whole is one unbroken system, to break one command is the breach of all." James ii. 10.

59. For those who are attentive to these suggestions, and can not yet see that "Nature and the Bible have one Author," it would be useless for us to say more. That no man, or set of men, ever could have written such a work by sinister design, must be clear to the most limited capacity. Some there are, who worship their own selves, or what they, in their own blindness, mistake themselves to be, and will not try to advance one foot out of their own beaten track. But thanks to the good Giver of every good gift, *all* are not so. We shall continue, in the name of Jesus Christ, to point out His divinity as shown in nature, without in the least regarding or thinking how the results of our investigations affect our previously formed opinions and prejudices of education, or those of others. Ours in many points have been shaken and overturned, yet we flinch not, but rejoice in every victory truth gains over error, or *light* over darkness.

CHAPTER VIII.

CREATION TRACED TO JESUS.

60. The absolute necessity that exists for a moral and religious center to be established on earth, without which no true harmony can exist among men, was briefly stated in Nos. 30 to 33, and must be manifest to every thinking mind. Without a perfect man, above all imperfect men of which our race is entirely composed, there never could be that central arbiter established on earth, nor in the heavens, No. 30. Every individual of our race being finite, weak and imperfect, no one of *us* ever could properly command that universal and devotional respect necessary to constitute him a universal standard of right! Neither could any one having the deficiencies of humanity that we possess, be made rightly and justly such an arbiter by any fiat or decree of the infinite Creator. Such a decree, that should ordain that to such an one "every knee must bow in heaven and in earth," Phil. ii. 10; would rob men of their freedom! It would be capricious and arbitrary, and therefore impossible. Nos. 9, 10. Such a center must be given by the immutable laws of order, by which alone the Creator acts, No. 11. To one given in that way, all men and angels may stand in proper relation, as animals stand to men, men to God, the circle to its center, the body to the brain, and books to the Bible.

61. The Bible, that book of books, the center and soul of all that is written, the arbiter and standard of the good and the true, the right and the wrong, the perfect and imperfect, omits not to hold forth to view that Central Man, made above, and not among us, as one of us, and yet "a little lower than the angels," Heb. ii. 7, 9; because a coarse material "body was prepared for Him," Heb. x. 5; which angels have not. If any should ask us, "How a being higher than our race, could be developed upon earth?" we will ask them, "How were men developed above animals?" They will find this question of ours the harder of the two to answer. The Bible and nature aid us more in answering their question than ours, as we shall show.

62. We have seen that creation was developed in two series of three departments, each with a transitional, fundamental department between them, making seven departments, Nos. 13, 14. This, agreeably to Nos. 36, 40, is precisely the plan of the Decalogue. As respects creation, the first movement of the spirit of God, *gravity*,

produeed globes. This power of gravity, like the first preeept, tends to unity, as any one may see by throwing a stone up, when gravity brings it baek and unites it with the earth, and holds it there unless removed by some other power besides gravity. The third power, prineiple, or department of this series of material forms, produees seeds. This, like the first, tends to unity, for in the seed is united all the prineiples eontained in the tree or vegetable that bears it. They are also like globes, either spherieal or tending to spherieity. In faet, the *life* that produees seed, is very similar to *gravity*, tending to oneness. The seeond power, prineiple, or department, tends to varieties, as the other two to unity! It is the *affinity* of *like* for *like*, or *antipathy* of *unlike*, by whieh all material forms, from the grain of sand, the bed of roek or ore, to the branehes of trees and bodies of men are formed. Nos. 5, 8.

63. In the seeond series of creation, that is, of animal funetions, we have, as in the first and third departments of the series of forms, the tendeney to unity; and, in the seeond, the tendeney to variety. *Instinct*, like gravity, tends to one alone and single objeet, the preservation of the animal in its own and sueeessive generations. *Reason*, the third prineiple or power, enables its possessor to do the same for himself. It has but this one end and aim, the good of its possessor, involving his elevation. It is, in faet, a preparation for, and doorway to elevation. It is *spiritual*, like the other animal funetions, and of eourse is as the seed to the past and future vegetable. Upon our rational deduetions and eonelusions, we unite the present with the future, the seen with the unseen; and the more we bring our *rational powers* under the control of, or in proximity to, our *instincts*, or the laws of life, the more orderly we are. That *instincts* are related to *life*, or vegetable power, is evident from the spherieity of the eggs of fish and fowl, which were ereated, and still are under the fifth state of ereation, with its instinets. More than barely to mention that affinity or like for like, in the first series, is allied to *appetite*, *will*, *desire*—the seeond in the seeond series, is unneeessary from its eonspieuousness.

64. Thus, in ereation, we have two series of three departments eaeh, one of *forms*, and one of *functions*, and both as nearly alike as forms and funetions can be: the first and third of eaeh series tending to unity, and the seeond to variety. Each and all of these are transient; there is nothing permanent, fixed, or positively reliable in any of them. There is no *globe* but may be disrupted, no material *form* but may be spoiled, no *seed* or *egg* but may be barren,

no *instinct* but may be obliterated, no *appetite* but may be deseerated, no *reason* but may be falsified. There is nothing in these to satisfy aspiring souls. Reason is the highest, but it is neither progress nor elevation. Still, all creation is founded and developed for both. The two series that we have examined are in eonseeutive progress from the relatively low to the relatively higher. The fundamentals are both permanent and fixed. The fundamental to the first series of forms is permanently one duality of spirit and matter, Nos. 8, 14. So, also, is the seeond fundamental, *sensation*. Founded on duality, No. 30, it is but one in itself, but as various in application as the opposing forms whieh impinge upon each other to produee it. It is thus evident that the fundamentals, like the series that spring from them, begin in *unity*, and proeeed to *variety*. To fill up and make creation a complete scientifie whole, these fundamentals must be a triple, like their series, beginning and *ending* in unity.

65. But so far as the seven states of ereation go, we have no such third fundamental whieh would eome next above reason, or that into whieh reason, in its true development, would carry us, as vegetation in its true development is followed by sensation. What then would, by progressive development, lie next above reason? Or what, in its true use, would *reason* carry us into? Intellectual progress. Reason is not *progress*, but leads to it, as causes to effeets, and no mistake. Neither is intellectual *progress*, in itself, *elevation*, but leads as truly to it as seven leads to eight, or twelve to thirteen. Here, then, we have diseovered the third fundamental, which completes the series of fundamentals. 1. *Spirit and Matter*, duality in unity. 2. *Sensation*, duality in interminable varieties. And 3. *Progress*, duality of state, the past and the future, in perfeet harmony, without a possibility of either deseeration or retroeession. Here is permaneney and endless life and elevation.

66. This intellectual fundamental is above the natural condition of ereation, and of eourse no human being is born into it. Not a solitary individual of mankind is born into a state of intellectual progress. *That*, in each and every member of the human family, must be acquired. We all grow naturally in size, and naturally have instincts and appetites based upon the fundamental *sensation*. We are also born with the *capacity* to beeome rational, and intellectually to progress by induetion and experience; but these things eome not *naturally* to us. They are acquired by labor. We are all born in the *sixth*, the state of *appetite*. This is natural, and belongs to the "image of God," Gen. i. 27. "The *likeness* of God," which

could not be given in the *sixth*, the animal or appetite state of creation, was reserved for the *seventh*, the finishing of creation. "The *likeness* of God" is *capacity* to *progress intellectually*, because God is a spirit, and is the Infinite Fundamental, or basis of all progression, life, and happiness.

67. But because creation has two fundamentals, and their series, which naturally, or by virtue of the laws of creative development, lead us to a third, those laws are sufficient to lead us to the *expectation* that a higher development must *cap* the climax, be the *apex* of the cone, the *center* to the circle of creation, to which all creations, in and agreeably to the various orders and conditions of each, must stand in like relations. In order that all creation shall stand thus related to that development, it must be possessed of all that composes creation, and be borne above creation into the natural capacities of the third fundamental, and thus above all parts of finite creation.

68. The Bible, which seems to leave nothing useful out of its instructions, tells us of JESUS, who "increased in wisdom and in stature, in favor with God and man." Luke ii. 52. No other human being ever did this, as said above, No. 66. He only, born in the state of *intellectual progress*, could increase in wisdom naturally, or as He increased in stature. All others increase in stature naturally, but not in wisdom. No wonder it was asked respecting Him, "How knoweth this man letters, having never learned?" John vii. 15. A wide field now opens for us to occupy.

CHAPTER IX.

A PRIEST FOREVER AFTER THE ORDER OF MELCHISEDEK.

69. It was not merely in wisdom that the child Jesus had remarkable developments that kept exact pace with His growth, but in favor with God and men He was equally remarkable. No other child ever exhibited so exactly and evenly a progressive character, for how mistaken soever *men* might have been, His "*favor* with *God*" could not have existed but upon the exactly true merits of the case. It was said above in No. 10, and shown in Nos. 9 to 15, that the Infinite manifests Himself in every created form agreeably to the conditions of that form. This is a universal and exact

truth, to which there are no exceptions; for "of Him and through Him, and to Him, are all things," Rom. xi. 36. Hence we find that the body of Jesus was as much more complete in its structure, than the most complete of ours, as ours is more complete than those of animals. His body which was developed above ours, fitted for the operation of fundamental progression, above reason, No. 68, which is the highest natural adaptation of ours, was as much more perfect as *progression* is more perfect than *reason*, and hence we find his progression kept exact and even pace with His growth of body, which has been the case with no other man.

70. We know that creation could not have emanated from any affection but *unbounded love* or *will*, *desire* and *intention*, *directed* by *unlimited Wisdom*, and *aided* by *Omnipotent power*. God is love, or the only good, 1 John iv. 8, 16; Matt. xix. 17; James i. 17; Prov. iii. 19, 20; viii. 22, 23. We will now venture to compare the Infinite Creator to an unbounded ocean, and the bodily capacity of Jesus to the shores or limits of a bay or finite part of that ocean, capable of expansion or growth. The bay is continuous from the ocean, and its waters are a bounded part of it. The waters are the life of the Infinite, they permeate the whole shore or material substances, by *gravity*, *affinity*, and vegetable *life*, or moisture, No. 25. They become conspicuous wetness among the particles by *sensation*, fine straight streams toward the bay by *instinct*, next they take zig-zag courses called *appetites*, then proceed by straight lines, called right-reason, Matt. vii. 13, 14, and are connected with the ocean by means of the *bay*. John i. 18.

71. Man as to bodily parts and animal functions is as high as animal appetites, was developed in the sixth state of creation and the third functional development, but was not in a proper functional sense called *man*, until the "likeness" was added in the finishing of creation in its seventh state, and the fourth functional, *reason*, was added. When this was added, which is the fourth functional development, man became man by possessing the intended "*likeness*" as well as "*image* of God," Gen. i. 27. This then is the completion of the functional series, *instinct*, *appetite* and *reason*, which had their basis or fundamental in *sensation*, as the series of material forms, *globes*, *menerals* and *vegetables*, had their basis or fundamental in the universal spiritual essences and material substances, No. 64. As the *material series* of *forms*, lead to the spiritual *series* of *functions*, so this last leads to the progressive series *above* created forms, of either material substances or spiritual essences! That is, it leads to

the series of endless conditions, No. 64, based upon the fundamental *progression* in which Jesus alone was born.

72. The series of endless conditions are *elevation*, *happiness*, and *glorification*. That, as said of *gravity* and *instinct*, No. 62, *elevation* tends to *unity* may be clearly seen, so does the *third* of the two preceding series, *seeding* and *reason*, also tend to unity or *one* thing, so *glorification* does the same. In like manner also as *affinity* and *appetite*, the *seconds* of the first two series, tend to *variety*, so does *happiness*, the second of this series. No continued happiness can ever exist in monotony or sameness—think of, or try it, who will, in what manner soever they may! But of *elevation* and *glorification* no one can make a division in good order, any more than in a *globe*, or *seed*, *instinct*, or *reason*. Globes are from the especial effect of *gravity*. Minerals are from the effects of *gravity* and *affinity* united. Seed are from the effects of *gravity*, *affinity* and *vegetable* life united. Animaleulæ are from the effects of all these with *sensation* added. Fish and fowl from all four with the funetion of *instinct*. Animals are from or include the effeets of all the series of forms with *sensation*, *instinct* and *appetite*. Man in his proper eondition has right-reason. Things are *naturally* in nothing higher than the scale of their existence. Man is born without reason but with appetite, beeause he is first made an animal, yet capable of becoming rational, while Jesus was born into progress and grew into reason naturally.

73. Propagation in men and animals is upon the same prineiples as in plants and trees. In the seed is contained all the principles of the vegetable or animal, as fundamental or basis of another generation like itself. The seed is nourished and matured *outside* of the parent vegetable or animal, for the next generation belongs to the *outside* and not to the *inside*. In the case of vegetable seed this is plainly so, and in the case of animals, it is as truly so! The fœtus in the womb of its mother, is no otherwise inside of her, than a fly enclosed in my elosed hand is inside of me! The roots that the embryo infant put forth, and whieh take hold of the womb by the *placenta* from which to extract nutriment, not any more places that embryo within its mother, than the roots which a tree shoots into the earth, places it within the earth. It is true that the Lord in His wisdom formed suitable nurseries for the eggs of ovipara, and for the embryo vivipara, both in common with the pericarps of the seed of vegetables, outside and not within the parental substance.

74. Just as vegetables aequire thrift of growth, and abundant nutriment from good soil, and dwarfishness and leanness from poor soil, so do infants aequire good or bad eonditions of development from their mothers. But as no influence of soil can change the nature of the vegetable so as to change corn into potatoes and the like, so the mere fact of deriving parental nutriment, either from the womb or the placenta or paps, can not make the infant the child of the woman who nurses it, any more than wet nurses or hens who hatch eggs, can be the mothers of the young for whom they provide. It requires a union of all the *functional* or *spiritual* principles of parents to make them really such. It requires the union of two to produce a third, No. 30. In accommodation to the common ideas of men and especially in conformity to our Jewish religious aneestry, Jesus is called the son of Joseph and Mary, and His genealogy is traced through them to Abraham and Adam, but He who knew better than all Jews and Christians put together, never ealled either of them father or mother! Neither were either of them His parents, except in the outside sense above alluded to. He was the "Son of the Highest" in the true sense of filial relationship!

75. "Without father, without mother, without deseent, having neither the beginning of days, nor end of life; He [Jesus] abideth a priest continually," Heb. vii. 3. This is the son of God that nature and the Bible present to our admiring minds! A new, a higher development from "The power of the Highest that overshadowed Mary," the ever blessed parental virgin nurse of that "Holy thing, [not child] that was born of her, and called the son of God," Luke i. 35. "He was the first [highest] born of every creature," thing created, Col. i. 15. He was not of us, but developed above us, according to higher principles. There is no more mystery in this, than in any other produetion of nature's laws or the effects of other operating causes, such as producing seed from vegetables.

76. "Without descent," so that there could be no lineage of privileged arbiters, characters to be worshiped as heirs of their holy ancestors. There is no division of a center, or the circle eeases to be a circle. No division of the object of adoration, or the worship will be, not in harmony but in discord. No two final arbiters, or disagreement ensues. To this single point in ereation, reaching from the animal of man to the holiness of God, this single apex, does nature most specifically point! In respect to propagation, the lowest is the most numerous by vast odds. No animal, how low soever, reaches the proereative feeundity of vegetables! No animals

equal the fish and fowl, none of the higher animals equal the lower in the number of their progeny. The higher or more intellectual of mankind do not equal the more fleshly or debased in productiveness. It was in consequence of the indulgence of fleshly lust, that "the conceptions of Eve were greatly multiplied," Gen. iii. 16. These pointings of both nature and the Bible demonstrate to us that One naturally spiritual, intellectual and wise, and who grew in favor of God as in stature, would be so far above yielding to any temptations of fleshly indulgences as never to be capable of having "descent." Thus the developments of earth began in the lowest material and ended in the highest spiritual, a man supremely Divine, elevated "above the heavens," without any compeer, "He abideth a priest forever after the order of Melchisedek."

CHAPTER X.

SEEDS OF DESTRUCTION AND REDEMPTION.

77. It was by the merciful providence of Almighty God that this poor and powerless instrument, who feels and knows that, without God manifest in the flesh, "he could do nothing," John xv. 5, was, without the least merit of his own, allowed or led to see the conspicuous exhibition of the seven principles of creative development; that they are everywhere in nature and the Bible exhibited as the *primum mobile* of all that exists in heaven and in earth; that they are the fundamental ramifications of the true wisdom and power from God, No. 25. He also sees that, although in accommodation to the finite ideas of men, there are represented *seven movements* of the spirit of God, governing the seven states of creation, the seven commands of obedience, the seven states of true prayer, and the seven blessings of the faithful, and elsewhere called "the seven spirits of God sent forth into all the earth," Rev. i. 4; iii. 1; iv. 5; v. 6; Zach. iii. 9; iv. 10, yet there is in reality but One spirit, 1 Cor. xiii. 4–13. The difference of manifestation of that one spirit is owing to the differences in the conditions of finite things, No. 10.

78. Notwithstanding, apparently plain and evident as the divisions of nature are, as seen in the works of God, and stated in the Bible, yet it is impossible for finite minds to fix the precise boundary or line of demarkation between any two contiguous divisions. Thus

it is impossible for us to fix upon or find the precise line which separates gravity from affinity, or affinity from vegetative life, and so of all other contiguous divisions, either of forces, of functions, of times or of spaces. We can not tell where one power succumbs, and the next begins its rule, nor where one State, territory, or plat of land ends, and the next adjoining begins. These lines are seen and known by Omniscience alone. All natural phenomena are shaded or blended into each other. There are no suddens, no leaps, no chasms, in all God's government. All are blended together below the Infinite Himself into one finite whole, No. 30. Between the Infinite and the finite there is a perfect division, or irreconcilable dissimilitude! The Infinite, and the Infinite alone, is unbounded and unchangeable, filling all without the possibility of increase or diminution. All finites are of and from the Infinite, and yet they are neither Infinite nor bearing any ratio or proportion thereto, No. 9.

79. There are three perfectly compatible qualities or attributes belonging to the identity of the Infinite, viz: The infinite Father, or all-begetting principle of love, No. 70, *from* which all things are. *Second*, The infinite wisdom *from* infinite love, the eternal Son, *by* which all things are. *And third*, infinite power, from or pertaining to both. There is no intelligent and efficient agency but must possess all three of these qualities within itself, agreeably to its capacity. There must, *first*, be a love, will, wish, intention or desire *to do*. *Second*, a wisdom, understanding or knowledge *how to do*. *And third*, a power, efficiency, energy or ability *to do*, or nothing can be done or produced. To these, every acting agent must add another manifestation, viz: *Activity*, *action* or *motion*, whether of man or of the spirit of God, Gen. i. 2. This is a fundamental to what follows, a transition from the Creator to the creation, from the Maker to the thing made. It is not like the three attributes or characters above named, which are indispensable prerequisites of the *identity* of every maker or artificer; but it proceeds from him, and is indispensable to the performance of *any* work. It is infinite between the Infinite and His creation, and finite between all finite agencies and the works they perform. It differs as exhibited by one from another in all finites.

80. The real identity of any, each and every single thing, is dual, or in two compatible parts, *substance* and *form*, in which abides power or use. The substance is as a father to the form of every thing, which stands as *son*, or the *consequent* to the substance of which the thing is composed. In the Infinite, as before said, love is the Father,

the very substance, the life; and the wisdom, which is the form that love assumes, and which stands as a son or consequent of it, for there is no wisdom but is composed entirely of love, and no love can ever be known or appreciated but what dwells in and is completely shrouded by wisdom. That which appears as if wisdom, is naught but appearance and vanity, unless based in love. Power is the energy of love, in the form of wisdom, going forth effecting a use by means of activity, action or motion! In the Infinite, all these things are *infinite*, and in the finite they are all *finite*. The Infinite and finite are united by one Mediator, the man Christ Jesus partaking of both in one union of two natures. The Son or wisdom with power, born in time, No. 70.

81. It was said above, No. 78, that between the Infinite and finites there is a perfect incompatibility or dissimilitude. This is the natural and unavoidable consequence of the different characters or no comparison of characters between the Infinite and finites. The Infinite gives all and the finites receive all that they are or ever will be, whether it be spiritual or material. Even to the atoms of dust, and from them up through all the grades of form, state or condition, to the seraphim and cherubim, all is *received*. All finites are made and sustained by receptions from the Infinite. "As the Father hath life in Himself, so hath He given the Son to have life in Himself," John v. 26. If "the Son of the Highest" *received* all, certainly no lower thing or being could have any self-sufficient source of form or of life in him or in it. If then finites receive all they are, not only of body but of soul, it follows as a consequence of this fact of finiteness, that in all finite beings capable of exercising any love, will, or desire, that the love of *receiving* must be a *ruling* love. It could not otherwise be; but they would naturally possess the love of reception for their own sakes, because their reception tended to their own enlargement, growth or progress. Their existence depends upon reception.

82. On the other hand, the Infinite, who never received any thing to profit by it, but gave all for the benefit of finites, could never feel a love of receiving, for his own sake, but as "He is Love," 1 John iv. 8–16, that love must be the love of giving or at least this must be a ruling character of Divine love. "God so loved the world that He *gave* His only begotten son, etc.," John iii. 16. But *man*, endowed with reason, so as to appreciate and know the relation of things, the name and character of God, No. 37, and, moreover, endowed with appetite, choice, desire and will, No. 28, can become

"guilty" of desecrating his natural love of receiving, which in itself is not criminal. The love of receiving, and the desire of keeping, is natural to all finite persons and finite things, agreeably to their several conditions, for their existence, growth and subsistence depend upon receptions and retentions. This being indispensably a law of their being, can not be wrong, neither can it rightfully be made criminal by any law of either God or man. But when man, in his privilege of choosing right or wrong, desires to receive, covet, or use that which is rightfully forbidden, or is rightfully another's, he becomes guilty of transgression.

83. The first knowledge of right and wrong was placed before our first parents, in the command not to "eat of the fruit of the Tree of Knowledge of good and evil," Gen. ii. 17. They chose to eat of it, became guilty, and, as the seed of vegetables and animals contains all that is in the vegetable or animal of which it is the seed, so that another may grow from it like unto the parent vegetable or animal, so the effect of Adam's transgression imprinted its image upon the forms of our first parents, and hence no offspring since could possibly be generated without that impress. That impress in Adam's posterity acts like habit on us. Every time we do an action, in which our will unites with our knowledge, it leaves an impress and a tendency in us to do the same again, or at least weakens our repugnance to it, which is equal to increasing our tendency to it. Just in the same manner are we affected for evil or for good, by every action properly such, of the whole line of our ancestry, from Adam to ourselves. Such is the law of procreation, that it produces the exact image of the parents, circumstances permitting.

84. The *natural* tendency of man being to love receptions for his own sake, was easily desecrated and turned to the most destructive purposes. The inclination thereto becoming stronger in every generation, it is easily seen that the natural tendency of our race must be to destruction! This, without *extrinsic* aid, not contemplated in his creation, or fixed in the laws that govern his being, must have been the inevitable result of the growth of evil tendencies in the increased inclination to foster and gratify his own inordinate love of reception and retention, even at the expense of every one around, who, feeling a like inordinate desire, mutual and reciprocal destruction as to the things of earth and its life, would have been the natural tendency of things as they were created. But, thanks to the Lord Jehovah, creative development contained in its princi-

ples not merely the *seed* leading to *destruction*, but the *seed* leading to *redemption* from the mere natural love of reception for one's own sake, into the higher love from heaven, the love of reception for the sake of others, which in its essence is divine love, No. 82.

CHAPTER XI.

REDEMPTION BY SEEDS ABOVE THE REDEEMED.

85. It might seem to be a failure in Infinite Wisdom for the creation of man to be so circumstanced as to involve man's destruction without extrinsic aid. It was doubtless in some way right for it to be so, or Infinite Wisdom would not have so planned the creation of man. This is begging the question, which we do not intend to put in as a plea. That all creation involves the same principles of self-destruction any one may see when he sees older vegetables and animals decaying or becoming self-destroyed, that the materials which composed them may again be used in the growth of a new set of animals and vegetables. There are different states of fermentations that are continually going on in worn-out materials which have been given up as useless by the powers of life. The juicy substances first turn to sweets, even within the purlieus of life, but afterwards to acids, which disintegrate the whole structure until it becomes a mass of putrefaction when it is again ready to be presented to the roots of new vegetables or the absorbents of animals for their nourishment.

86. Here enters then the economy of means. Were it not for this display of Divine Wisdom, the earth could not have furnished a supply for new generations, or if it could, it would have long ago been rendered entirely unfit for the growth of vegetables or abode of either animals or men, by reason of its being a perfectly matted wilderness of old vegetables, old animals, and superannuated men and women, as it were, piled one upon another! It may now be seen that the greatest and truest wisdom was displayed in the plan of creation, which involves the principles of destruction, and a succession of generations in every particular of the nature, form, and use or power of their ancestry, influenced by operating circumstances at every step. The parent is reproduced in the child, and continues his existence in his posterity. The plan of creation as it is may now be seen to be the only plan upon which created existences

could be continued through future ages, "fruitfully multiplying." Gen. i. 22, 28.

87. It is by seed that generations of vegetables and animals are redeemed from the destruction involved in their natures, the seed of which was provided for in their creation, and it is by seed of a higher order, Gal. iii. 19, that man is redeemed from the destruction to which his nature tends, No. 84. All the operations of the Infinite are under one unchangeable law of Divine order, manifested to us agreeably to affecting circumstances. Men being of a higher order of creation than vegetables and mere animals must, agreeably to that unchangeable law, be redeemed from the destruction to which his nature tends, by a Seed of higher order than vegetable or animal seed, which redeems them and grants them to live for countless generations in their own posterity. Man as an animal is redeemed from destruction as other animals are, by his own animal seed; but man as a rational, intelligent being, who can know, understand, and act agreeably to his relations to God, to his fellow-men, and to creation, must be redeemed by the seed which should be adequate to the redemption of rational intelligence.

88. All redeeming seed is more perfect than the parent stock of which it is the redeeming seed. It has all the forms, functions and peculiarities of the parent, compacted into a smaller, more perfect, and enduring form. Seed being less encumbered by dead weights of moldering forms, and possessing, like the parent, equal powers of growth, has a higher, finer, and more perfect animal or vegetable form than the parent. Hence, as every part of creation below man, and even man, as an animal, is redeemed by seed which is higher, more perfect, and more enduring than the subject of redemption, so it is evident that man as a rational being, having, in common with all other creatures, that implanted in his nature, (his love of reception,) which would of itself ruin him, and turn all his rationality into madness, all his love into hatred, all his instincts into destructive wickedness, and all his sensations into pain, must be redeemed by that which is higher, better, more enduring and powerful than any thing that is possessed by man as the legitimate effects of the laws of his life, which, in their highest state of development, reach to rationality only. He can not be redeemed by *reason*, or any thing below reason. He must be redeemed by that which is Heir to progress above reason. No. 68.

89. That the dissolution of the material bodies of men, which is the mere effect of the known laws of creation, is not meant as the

penalty of eating of the forbidden fruit, was briefly mentioned in No. 21. In that brief mention it was shown to be *impossible*, but that *spiritual* death, or lifeless state of the spiritual body, was meant. This is plain, because it is the legitimate effect of disobedience to *known* laws, as the dissolution of material bodies is the necessary and inevitable effect of the laws of their creation, as well as the universal effects of creative laws, which, in the creation of one thing, always involves the destruction of something else out of the disintegrated materials of which it is composed. The development of order is the destruction of confusion; the building of a house involves the destruction of trees, timber, etc., from their former state. So of every created thing; even the acquiring of wisdom is destruction to our ignorance. The acquisition of forbidden knowledge destroys our innocence, etc. The dissolution of our material bodies is not the counterpart of obedience to the command "not to eat the fruit," but of the command "be fruitful and multiply," because it is a necessary preparation for the fulfilling of this command, No. 86. But *spiritual* death, or the death of the "spiritual body," 1 Cor. xv. 44, is the necessary consequence of the desecration of the spiritual functions of appetite, will, or desire, when consorted with reason to guide the affections and knowlege of the law.

90. The mention to Adam that "in labor he should eat of the ground during the existence of his material body," by no means indicates that its dissolution was the effect or consequence of disobedience, for only three verses previous, Gen. iii. 16, the very reverse is signified as the effect of that very disobedience in the "increase of *conception*" as well as sorrow. That in every case where the mention of death has a religious bearing in the Bible, spiritual death, and not material dissolution, is meant, may be seen from the Savior's words to Martha, who had fallen into the idea that material dissolution, such as happened to her brother Lazarus, was meant by death: Jesus said unto her, "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi. 25, 26. This, concerning life, is from the lips of that central and final Arbiter, before whom we bow in submission, and by whom we try even the Bible itself. Neither the material bodies of Enoch or of Elijah exist anywhere as material bodies. No dead material bodies can *believe* on Jesus.

91. As spiritual death is the consequence of *disobedience*, so

obedience is the means by which the spiritual life of the eulprit is restored. The tendency of man to evil and destruction, by ingrafted impress, No. 83, without a check by obedience, would soon have destroyed the race, but it was checked by the early institution of religious obedience, manifested by religious sacrifices of that which the grasping, selfish man holds dear. This state of religion, based in external obedience, without even the mention of anything higher or more internal, terminated in the obedience of faithful Abraham to the highest requirement that could be made of a father—the sacrifice of his only son—the seed higher than himself, No. 87. When his obedience of heart was complete, he was relieved by the substitution of a gift from heaven for the sacrifice, Gen. xxii. 1–13. It is as plain as Scripture can teach, that the *spiritual* obedience of Abraham had the same saving impress upon him as if his son had actually been sacrificed. Thus it is seen that the saving effect of obedience is *internal*, though represented externally, for the benefit of men who need external influences. But the real sacrifice must be a gift from heaven, (represented by the ram caught in the thicket,) and internally applied to himself.

92. For the sake of religious obedience, *after* Abraham, was instituted the Jewish law requiring the sacrifice of property, time, and much attention and of all selfishness. Thus were the engrafted seeds of evil kept (though very inadequately) in check by precepts and ceremonies, until the human race was near destruction, when in the fullness of time that "prepared body," "the seed of the woman," developed above the woman, was made the sacrifice, the culmination of all sacrifices pointed to by the sacrifice of every material and animal form, so made for the sake of future developments. The soul which was the life of that prepared body, unlike all other souls, or the lives of other men or things, was Divine or continuous from the Infinite, as a bay from the ocean, No. 70, circumscribed only by the extent and powers of that prepared body, in which all the requirements of the law, both as to letter and spirit, were fulfilled. That sacrifice, John x. 17, 18, of the Son and SEED of the Father, was a willing sacrifice to the Father (Divine love, No. 79,) for the salvation of the human race from the destruction involved in the very elements of their creation, as is the case with every vegetable and animal saved from destruction by the power of the seed above that which is the subject of salvation.

CHAPTER XII.

DEVELOPMENT OF SACRIFICES.

93. The natural and unavoidable opposition of the love of man, as a finite being, to the divine love of the Infinite God, was stated in Nos. 81, 82. It has also been stated that religious sacrifices were instituted to hold man's love of reception in check, Nos. 91, 92, and their operation on the heart, will, or desires, was the good effect of them, as proved by the release of Abraham from his heartrending situation, without sacrificing Isaac, so that his faith, (having produced equal good effects upon his organism and affections as the righteous act of implicit obedience,) it (his faith) "was counted unto him for righteousness," and then he was released from his dilemma. It has been said and shown that the Infinite God could manifest Himself by unchangeable principles only, affecting all things agreeably to the several states and conditions of finite things which were the means of His manifestations, No. 10. It thence follows that the development of the religious principles among men must be according to the seven laws or states of creation exhibited under other conditions. Accordingly, we find that the first phasis of the sacrificing principle was like the operation of gravity or instinct respecting the one object alone, No. 62, and like the instinctive movements of infants subject to no external law or any reasons given for their institution.

94. The sacrifice of Isaac, terminating the first phasis of sacrifices and commencing the second, representing the transition from *infantile* to the *childhood* state, was by command, but without any reasons therefor. This second or childlike phasis of sacrifices, commencing with Abraham, and reaching its perfection in the Mosaic dispensation, has reference to the varieties of mineral forms, to the division of land among the tribes of Israel, and to appetites "standing only in meats and drinks and divers washings," Heb. ix. 10. Those Jewish sacrifices were of great variety, and all representatives of that which was to follow, as childhood is merely representative manhood, without its wisdom or energy. It is also clear that "these sacrifices which were figures of the true," Heb. ix. 24, were to the true sacrifice of those loves of reception for one's own sake, (selfish,) what the toys, the rocking-horses and doll-babies of children are to actual living horses and living infants, proper to men and women.

95. The second or childlike phasis of external sacrifices were commanded, but were not so much as contrasted with internal sacrifices. The love of the neighbor, Lev. xix. 18, and the love of God, Deut. vi. 5, were enjoined; but no relationship between these conditions of mind, or of obedience to the precepts of the Decalogue and the external sacrifices, were instituted to lead the Israelites to internal sacrifices as signified by them. This phasis of religion terminated with the theocracy of Israel, 1 Sam. viii. 7, when Saul was chosen king! Here, in this third state, the tendency is to unity, to concentrating the power of Israel in one individual, as the power of a vegetable is concentrated in a seed. In this third (monarchial), phasis of sacrifices it is, that obedience is set up in its relation to sacrifices, in the words of Samuel to Saul: "To obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv. 22. The desire of the Israelites for a king, rejecting the government of the Lord, is the condition of youths who desire to take the government from parents, 1 Sam. viii. 7. This phasis tended to concentration as the third of every series does, and concentrated the worship of the children of Israel in one house, (the Temple,) to which all were to look, 1 Kings viii. From this state, virtue declined to "the carrying away into Babylon," Matt. i. 17. This third phasis of religion was the seeding seed principle, for in it, in the Psalms, etc., were given the seeds of all true religion.

96. From the captivity to the Messenger, Mal. iii. 1, which covers the fourth state of religion, there is a hiatus in the appearance of religion, as there was in the fourth state of creation, of apparent external developments! No. 16. There were in religion only the law, the prophets, and the traditions, outwardly attended to, as the sun, moon and stars of creation which dried up the mists, or chased away all childish idolatry. Growth, improvement, or progress, seemed at a stand, as the development of the earth and manliness of grown-up youths. They are uninteresting, having lost in first manhood their innocence, without acquiring mental force to attract us to them. We are interested in the innocent prattle and sensible remarks of children. Youthful transition to manhood seems like a vacancy, as there seemed to have been in the Jewish religion and historical accounts of the Bible. This hiatus is manifest in the fourth, the putting-together-state of every machine, wherein no particular developments are going on, but in which there are the greatest apparent general developments of the machine, as of the sun and moon of creation, and of Jewish sectarianism.

97. The fifth state of religion was inaugurated by the messenger John, as designated by the Lord himself: "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it," Luke xvi. 16. The fifth state of creation was that in which living forms (fish and fowl) appeared. This was a marked development of creation, as the preaching of the kingdom of God was that of religion, and as the fifth, the finishing state, is a marked phasis of every machine, No. 24. Again: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force." Matt. xi. 12. The fifth precept of the Decalogue, the fifth state of prayer, and the fifth blessing to the faithful, all respecting *violence*, have an intimate connection with the fifth phasis of religion, and the fifth state of creation, which is the birth of living creatures, which is in all cases a state of violence, of change from water to air. As Jesus says: "Except a man be born of water and of the spirit he can not enter into the kingdom of God," John iii. 5, so every living thing is born of water; for every chicken, as it is hatched, or animal at birth, is as wet as water can make it! In the fifth state of creation it is said: "Let the waters bring forth abundantly," Gen. i. 20. This single expression, standing where it does, in connection with the facts, is sufficient to establish the divinity of the Bible. We see now, clearly, why John, in the fifth state of religion, came administering *water* baptism, saying to soldiers: "Do *violence* to no man," contrary to their profession as soldiers.

98. The sixth state of religion is a state of temptation, being the *appetite* state, against which the sixth precept of the Decalogue is leveled, and the sixth state of prayer is aimed, No. 42. It lasted with Jesus from His great hunger in which He was tempted to make stones into bread, Matt. iv. 2, 3, to and through His agony in Gethsemane, after He had established the Holy Supper, addressed to the *appetites* of His disciples. It was to satisfy this *appetite* state of religion, or God manifested in love, will, desire, or appetite, that the external body and internal life of Jesus was laid down by Jesus of Himself, the *Bread* from heaven, John vi. 32, 33; x. 17; xix. 11. The infant "in the manger" was His first state! The child "growing in wisdom and stature" His second; "disputing with the doctors, doing His Father's business," producing the seeds of the kingdom, His third. His "subjection to Joseph and Mary," His obscure state, the fourth. His baptismal state was His fifth, and state of perceptive temptations His sixth.

99. The sixth state of religious development, or of sacrifices, No. 93, was introduced by Jesus when He taught the laying down of all, even of our lives for His sake; when He commissioned His apostles to preach His doctrine, and especially when He established the Holy Supper. The seventh state of rest and peace, His glorification, His sitting down on the right hand of His Father, His endless Sabbath commenced after His resurrection, as is evident from John xx. 17, 21, 22. Then began the seventh state of the Christian Church, which had been promised when the spirit monitor should come, and the Holy Spirit be received, and which shone out at Pentecost, mentioned by Jeremiah, Joel, Paul, etc., under the title of the new covenant of rest or peace. This real entrance into the kingdom of God, or government of love, wisdom and power, and a state of peace, is a regenerate state in every one, when our natural love of reception, for our own sakes, shall be overcome, and our finite love of reception, which can neither be obliterated nor changed to the love of giving, shall be regenerated, or "born again of the spirit," as it was at first "of water," and thus joined with the love of reception for the sake of others! Read Nos. 81–84.

100. The Creator, the trinity in unity was before or above creation, and did not belong to it. Adam, Eve and Noah linked together in one representation, like conception, gestation and birth, did not belong to the first phasis of religious development, although they were the means of its introduction! Abraham, Sarah and Isaac did not belong to the Jewish (the second) phasis of religion, neither did Samuel, David or Saul to the third, nor Ezra, Nehemiah, Zerubabel to the fourth, nor John to the fifth, nor Jesus to the sixth, of the church. Neither does Jesus glorified belong to the seventh. All these were or are representative characters or means in the hands of the Infinite, selected from one state of progressive development, by which to introduce another succeeding state of the children of men, calculated "to bring in many sons unto glory." These representatives were the seeds borne by the preceding states of development, from which sprang or germinated the next succeeding state. The seed is a higher development than the vegetable that bears it, or that which springs from it, No. 88. Such were precisely the conditions of those heads or seeds above cited. He who can not yet see that the Bible is such a book as never before was given to man and never can be again, had better neither doubt nor deny it, but wait for further developments of its wonders.